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RURAL LIFE

OCTOBER — NOVEMBER



RURAL LIFE

ORGAN OF THE NATIONAL
CATHOLIC RURAL MOVEMENT

An Australian bi-monthly devoted to the building of the Australian way of life on a rural foundation. An Australian bi-monthly which believes that this end can be achieved only by the rebuilding of rural communities on a basis of positive, active and dynamic Christianity. An Australian bi-monthly determined to fight every attempt to disrupt the rural way of living.

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OCTOBER — NOVEMBER

"To Restore Christ to the Countryside . . . and the Countryside to Christ".

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RURAL LIFE EDITORIAL

NOTHING TO DO ?

"All that is necessary in a free society for evil to prevail is that good men do nothing."

These words of the famous Irish orator, Edmund Burke, have the ring of eternal truth; and certainly they have even greater force today than when they were first spoken.

Here in Australia we have a free society in which so many good people remain inactive in the fight against the evils which strike at the roots of the Christian social order.

In recent years, there have been so many examples of the terrible results of "doing nothing" that these people can scarcely plead ignorance. They need only cast their minds back to events which led to the Communist seizure of power in several countries behind the Iron Curtain.

With that seizure went all freedom; with it came religious persecution — in some cases open, in others insidious.

There is so much to do in the fight against evil that everyone can take a part in it; that everyone can find some means at hand to be militant.

In the National Catholic Rural Movement, we have completed — or are just completing — the "Apostolate of Institutions" programme.

We would not have looked at it if we did not have the desire to strike at evil.

That is good, but there remains an important question to answer.

Has the Programme been put into practice as it must be if it is to achieve what it sets out to do?

Put into practice, it will bring into various organisations those Christian principles too often lacking; it will, then, help to counter the forces of evil, both open and insidious, at work today.

"All that is necessary in a free society for evil to prevail is that good men do nothing."

N.C.R.M. IN ACTION



New Catalogue for N.C.R.M. Tape Library

A new catalogue of the N.C.R.M. Tape Library has been prepared by Rev. Fr. R. D. Markey, St. Augustine's Presbytery, Maryborough (Vic.).

The fifth catalogue to be issued, it supersedes all others distributed previously.

In his introduction to the catalogue, Father Markey says that there are nearly three hundred tapes listed, those of lasting value from the previous catalogue having been re-recorded and brought up to date.

The catalogue is set out in sections — International Affairs, Communism, Refugees and Migration, Spiritual Talks, General, "Sunday Magazine", "Point of View", "The Christian and the Social Order", etc.

Of special value and interest to N.C.R.M. members are the tapes dealing with the work and aims of the Rural Movement.

These are listed in their own section, in which Fr. Markey also gives a list of tapes from other sections specially recommended for N.C.R.M. use.

On several occasions at N.C.R.M. National Executive meetings, Fr. Markey has stressed that N.C.R.M. members are not making enough use of the Tape Library.

This failure is to be regretted; for, as Fr. Markey writes in the introduction to the new catalogue:

"We are fighting a war of ideas in the world today. The tape-recorder, properly used, can be a powerful weapon in this war."

He lists some of the ways in which tapes can be used.

- **General Information.** The community as a whole is ignorant about so many vital issues. It will not be informed through the "mass media" of newspapers, radio, TV. We must tell them; we can do a lot with tapes.
- **Spread your Message.** People who would never go to a meeting to hear what the N.C.R.M. is about often can be reached by tapes.
- **Recruiting.** Tape recordings have proved to be a very effective way of introducing prospective recruits.
- **Training.** Members need long and careful training. "An apostle without knowledge is like a soldier without arms." (St. Alphonsus.) And he usually meets the same fate. Tapes can help train future apostles.
- **"Cottage" Meetings.** Recorded talks can be very effective preparation for these meetings, and can be used at the meetings, too.
- **Isolation.** In this great country, isolation can be one of the greatest problems. With the tapes, even the most isolated people and groups can bring in the people they want to hear — for the price of a stamp!

Fr. Markey has done extremely valuable work in building up the Tape Library; the best acknowledgment of what he has done is to use it to the fullest possible extent.

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SPIRITUAL TALK

THE LORD OF THE LAND

By Rt. Rev. Monsgr. J. H. LARKINS, P.P.,
National Chaplain, N.C.R.M.

Our Lord's growing years were spent in the rural town of Nazareth and even the three years of His public mission were spent mostly amongst the people of Galilee (people engaged in rural pursuits), and in towns along the lake-side where fishing was such a prominent activity.

As Our Lord taught the crowds of people, going from town to town and from village to village, walking along these country roads, He worked His miracles in all those places, particularly those towns that dotted the shores of the Lake of Galilee.

As Our Lord travelled from town to town, He observed the things of nature so familiar to the farmer, and He drew many of His parables from what He saw close at hand.

Thus He used as examples for His teaching the sower going out to sow His seed, the lilies of the field and the birds of the air, the labourers in the vineyard, the crops white for the harvest, the barren fig tree, the growth of the mustard seed, and many more.

As an example of the intimate life we should have with Him, He spoke of the vine and the branches: "I am the vine and you are the branches."

And when He wished to give Himself to us in the Sacrament of the Holy Eucharist, He made use of the fruits of the earth that were the common food and drink in those times — bread and wine, the products of the land.

Our Lord, then, set us an example of great interest in the land, and in its care and in its people.

Following that example, we have had reason to observe during the centuries that our very survival on this earth, as individuals and as nations, will depend on how we seek to understand what God has generously provided in the land for our sustenance, and how we should apply our talents and our toil to make it fruitful for our needs.

When the Apostles began their mission it was to a world that ravaged the land, for people at the head of the Roman Empire had grown rich and employed slaves to do the work of the farm.

A slave man does not take the same interest as the free man who tills his own property and loves his own soil and everything that is about him.

Thus was the land neglected, the workers were exploited, and the Romans built up a city civilisation with a class of rich people who despised manual toil.

So the vast Roman Empire prepared the way for its own destruction. "I'll forese the land to hastening ills a prey, where wealth accumulates and men decay."

The teachings of Christ on the dignity of labour brought a revival of agriculture as the first and most necessary of all human occupations, and one that brings us closest to the reality of God's works and plans for the world.

When good Christian men formed communities, living in monasteries so as to be away from the wickedness of the world of those times, agriculture was an important part of their daily lives.

Generally, they occupied waste land that nobody else wanted, and they made it fruitful; extending their own cultivated areas, they provided land for peasants and taught them the arts of agriculture and animal husbandry.

The monasteries, too, became great schools, and it was the Church and the teachings of Christ that made it possible for the ordinary people to have the education and all the other things that enabled them to develop the talents that God had given to them for their own use here upon earth.

With the love of the land and the love of learning flourishing together, the new life that grew up within the Church flourished, and it was the beginning and the source of the development of Europe's Christian civilisation.

Family life grew in a natural environment, and the country produced people who learned to live and to be part of the wonderful order wherein God provided for the constant new birth of plants, animals and all the living things, and left visible reminders of His power and His goodness.

The Church has many reasons to be solicitous about the welfare of the land and of its people, for on its condition will depend the life or death of religion.

Statistics show that population increases the nearer we are to the natural conditions of rural life, and also that in rural living the Church flourishes.

The knowledge and the love of God seem to come more naturally to people on the land who are not hindered by all the distractions that make up city life.

The civilisation of the city soils the soul, making it more difficult for people to apply themselves to the knowledge, the love and the service of God.

This, then, is the message I give you:

That in our thinking, in our practice of religion, we should realise that life on the land offers us many more opportunities of drawing nearer to God than we would have in practically any other situation in life.

If we fail to spiritualise or to sanctify our own lives we are neglecting a great opportunity; and not only must we strive to bring into our lives a greater realisation of the nearness of God, but we ourselves must be, as it were, lighted beacons, the light of the world and the salt of the earth, so that by our example of good living many more may be influenced to bring into their lives also a greater knowledge and a greater love of God.

OUR COVER

The golden grain will soon be pouring into the silos throughout Australia once again. Our cover shows a Parkes (N.S.W.) share-farmer inspecting, during a previous harvest, some of the grain he had reaped.

FROM ANTIGONISH TO THE AMERICAN "CORN BELT"

By Rev. Father N. Duck, San Isidore, N.S.W.

During my stay at Saint Francis Xavier, Antigonish, Nova Scotia, there was a break of about two weeks at Christmas, so I decided to use it for a visit to the headquarters of the National Catholic Rural Life Conference of the United States.

This is like a "flash-back" to the Depression years just before the Hitler regime came to its worst in Europe . . . But first let us get there — that is, to Des Moines in the State of Iowa — from Antigonish.

Much as I disliked the idea of travel by bus, I had decided to use the "Greyhounds" because they were so cheap. They advertise that it "is easy to go by bus — and leave the driving to us".

First move was from Antigonish to New Glasgow, about thirty miles, and there was a convenient train in the evening.

The parish priest of this parish in the County of Pictou is one of the last of the remarkable men who were responsible for the beginning of the "Antigonish Movement".

A founder of Antigonish

Father Michael Gillis had been a chaplain in the First World War, and after returning he ran into the problem of poverty and lack of educational opportunity amongst the young men of Nova Scotia.

He urged men like Fr. "Jimmy" Tomkins and Fr. M. Coady at St. Francis Xavier University to work for wider doors for the University so that the advantages of better education could be given to the farmers, fishermen and lumbermen who made up the bulk of the population.

He began raising funds from Catholic bodies to send young men to the State and Federal agricultural colleges. His efforts did much to force the University Board of Governors to accept the principle of Extension classes for the people.

He is given a great deal of credit for the establishment of the University Extension Department.

Although Fr. ("Doctor") Michael Gillis is now over eighty, he was as interested in the world and its problems and my details of Australia as anyone.



Along a Canadian road in wintertime.

It was well after midnight when he let me go to bed — and it was he who opened the church door and served my Mass early next morning so that I could catch the "Greyhound".

A glance at schools' system

As I left the presbytery, I saw their very fine parochial school, which is entirely supported by the parish, as we find universally in Australia.

The Education Act of Nova Scotia is after the style of the Scottish Act, which places the responsibility of education on the local government authority, the city or town or county council.

In Pictou County there is a larger proportion of Protestants than in Antigonish County, and the school position varies accordingly.

The Board School in Antigonish Town has a predominantly Catholic spirit, as about three-quarters of the people are Catholics; hence the Council is mostly Catholic and the board is similarly constituted.

There is no victimisation, and in Antigonish Town there is a separate Protestant school, requested by the Protestant minority and entirely supported by the town authority.

It has its own Protestant staff and religious instruction time is for Protestants only. In the town "Board" school, many of the teachers are religious Sisters who got their jobs by competitive examination and who set the religious spirit of the school.

However, there are many fine lay-people as teachers also, and the headmasters of these schools are usually lay-people.

Pictou Council is not so considerate, however, and requests from the Catholic minority have been treated as so often in Australia — ignored.

My "Greyhound" caught fire three times as we climbed the long hills from Nova Scotia to New Brunswick. At Amherst there was a change of vehicles and a meal stop.

The border of the Canadian province of New Brunswick and the United States, where the State of Maine begins, is the city of St. John on the coast of the Bay of Fundy and one of the proposed sites for a tidal electrical generating plant to be shared by Canada and the U.S.A. The immensely high tides of up to fifty feet make this a practical engineering project.

We had a wait of two hours for a relief bus, so had time to go through Immigration and Customs without haste, and do a little shopping — the late hours that some of the business people work here are quite unusual for an Australian, who knows early closing every day.

The snow, which had been deep on all the land since leaving Antigonish was not so heavy in the streets of St. John — they had missed the heavy falls of the pre-Christmas blizzard.

We had been on the road for nearly twelve hours by this time, and I was glad to get aboard a new "Greyhound" and start the overnight trip to Boston, Massachusetts.

There were several stops during the night and I had several different neighbours to talk to for a great part of the time.

There was some sleep, of course, and the bus was both warm and comfortable; but people seem ready to become very confidential when travelling in a dark bus with someone who will be left behind, probably at the next stop.

To me, at least, our conversations were very interesting. They ranged over all topics — religious, philosophical, international, personal.

From Boston to New Rochelle

Boston at last at about nine in the morning — and a Sunday. The streets were quiet.

I found that there was a church called "Our Lady's Shrine" just a block away from the "Greyhound" terminal and almost in the shadow of the Hilton-Statler Hotel, where I had stayed a night in 1952 on my first brief visit to Nova Scotia en route to England and a migrant ship chaplaincy.

There was an "Express Greyhound" leaving for New Rochelle at 11 a.m. where my friends, the Blank family, were waiting to have me as their guest over Christmas.

All that long, cold Sunday we raced down the fast highways of the old "New England" States. Town after town was interesting with old European styles of homes and new modern architecture in the business sections.

Meal stops, and more talkative people, and it was well dark by six o'clock when we pulled into New Rochelle bus terminal.

Very soon afterwards I was by the fire and being quizzed about the journey and the course at Antigonish by Albert and Betty and the four children.

There were to be three days of real homely rest-up here, but the way we talked into the nights would indicate that we did not expect to cover all the things we wanted to talk about.

The Blanks (and that is their real name) were friends of mine from a long time ago.

This is another flash-back to Rome in 1952, when I was lucky enough to have time and about £100 to pay for a visit to the Holy Land for about ten days.

Things were tense between the Hashemite Kingdom of Jordan and the new Republic of Israel. Only delicate negotiations by the United Nations kept them from each other's throats in a struggle that would be to the death with no quarter.

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It still remains that way in 1964, but we have grown used to the fact of tension and Israel has grown strong and survived in the meantime.

Meeting with old friends

In Rome I had obtained a second passport from the Australian Consulate, so that I would be able to go into the Arab States without having an Israeli visa in my ordinary passport. The hatred is so intense that you dare not provoke them.

As I waited for an interview with the Consul for Jordan I carefully kept note of the fact that my Jewish visa was in my left-side pocket and the other passport in the right side.

I must have shown my worry because a young couple also waiting introduced themselves to me and asked me if I was also going to Palestine. We agreed to meet after our interviews and see if we could be of some mutual support . . .

I, with both an Australian and a British passport, and they with an American one, would have someone to call on if we found the need.

Albert Blank and his wife were spending their honeymoon on a visit to Europe and Palestine.

We became firm friends in the dangers we thought we were sharing in the land of Our Lord. It was not till much later that I found that Albert was a Jew, and therefore was really in grave danger in the Arab countries.

We got back to Rome and have kept in touch with each other ever since.

My first appointment in New Rochelle was with Monsignor Jeffers, the pastor of Our Lady's Parish in Pelham Manor nearby, and the place where I would be able to offer my Mass for the next few days.

Monsignor is the director of the Propagation of the Faith Society in the Archdiocese of New York. I was to have a most enjoyable dinner there with him and his assistants and a few other priests on Christmas Eve.

On Monday morning I borrowed the family bicycle and rode across the suburb along the crisp snow-bordered streets for Mass at 8 o'clock.

That day was one to spend quietly with the temperature a few degrees below freezing and the streets covered with ice.

But the youngsters would have died if I had not gone across to a hilly slope within sight of their house to slide with them on their sled. We could hardly keep that up all day, so their mother suggested a trip to the city to see the shop windows and other Christmas decorations.

Christmas — the American way

To see all these decorations would take days — Macy's alone was nearly enough with window after window of animated, cartoon-like fairy-land scenes. There were plenty of Nativity scenes, of course, and we included a visit to St. Patrick's Cathedral, which was a revelation to these four little Huguenot Presbyterian girls.

Christmas Eve was another day of fireside, sledding, walks and talks.

I had dinner with the priests, and after the children were asleep came the preparation of the Christmas Tree at Blanks. Even though Albert is a Jew, the traditions of the country of his birth and the attachments of his wife forced the acceptance of this side of Christmas.

Every American family has a tree and presents for everyone — at least, every family that can afford it. Don't imagine there are no families that cannot afford the luxury of Christmas . . .

No one likes to tell you about their "poor relations" and the American is no exception.

The Blank family had no religious service as part of their Christmas celebrations. I invited them to come to Mass, but no one saw any real connection. So I said my three Masses in the calm of the small convent at Pelham Manor.

Christmas dinner at Blanks was a happy occasion. For once, there was a glass of wine for the seniors (both Al and Betty are almost total abstainers). As always for our meals I said the Grace. Our various religious beliefs allowed me that always.

New toys were the attraction for the rest of the day, and children from all over the neighbourhood came, shedding coats and hats and overboots and gloves, to look at the wonders each got from Santa Claus . . .

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It was another late night of talk on the deepest problems of human existence, revealed religion, morality, death and so on.

Boxing Day began as did the others. My bicycling had become a bit more steady as I got used to the icy surfaces and the "keep-to-the-right" rule.

That night I was taking a fast train to Chicago on the "Twentieth Century Express", which is one of their best. I would be saying my Mass next morning at the Little Company of Mary Hospital of the Maternal Heart in Evergreen Park, Chicago, where an Australian, Mother Oliver, is the Provincial for their houses in North and South America.

The Chicago Hospital is one of their biggest. There are 1500 people on the payroll, apart from the large community of Sisters.

My stop in Chicago was only for a few hours, and then another train across to Illinois, crossing the frozen Mississippi at Rock Island, through Cedar Rapids to Des Moines, the State capital in the centre of Iowa.

There was no discomfort to travellers, even though there had been a great freeze over the last few days when the temperature had got down to about thirty degrees below zero — sixty degrees below freezing.

It was near midnight when my train arrived, and I soon found the bed I needed in a modest hotel near the station.

In the morning, I walked the few blocks to St. Ambrose Cathedral and was received in much the same way as any priest would be at St. Michael's in Wagga.

Mass over, I looked round the stained-glass windows that told a lot of the early history of the Church in these parts — the early contacts with the wild Red Indians and, one can imagine, the equally wild white settlers.

A visit to Granger

After breakfast, one of the assistant priests offered to drive me out the 17 miles to Granger.

Granger Parish was the place Monsignor (then Father) Ligutti had been appointed to in the bad days of the Depression, and where he had succeeded in getting the aid of President F. D. Roosevelt through New Deal Funds to build decent homes on small holdings for several dozen workers in the local coal mines.

Everyone had been hit by the Depression, and no one harder than these poor people whose lot it was to hold part-time jobs for a struggling coal company.

Their employment was seasonal at any time; but, with the fall-off in factory demand, they were often without income for season after season.

They dared not leave their families and houses (owned by the mines and almost falling down) because work was just as hard to come by in any other place, and housing was just as scarce, and probably just as bad, wherever they went. At least at Granger they had a roof over their heads, and there was corn to be had fairly cheaply.

With a long-term loan of 200,000 dollars, the parish priest bought enough land to subdivide it into homestead lots and build the homes for those who needed them most.

Within a few years, they had paid back the loan, and had built a co-operative that sold their surplus products and provided them with supplies.

Then came World War Two, and most of the families were disrupted . . . now, in 1964, many of the original families have re-sold, or simply continued as factory workers in Des Moines.

Original character is now lost

Their Credit Union has been abandoned and their co-operative store has fallen into the hands of a group of independent retailers; the small farms are mostly leased to others or not worked any more; and the school, in which the assistant priest had set up a workshop for instruction in woodwork and metal work, had lost most of the senior pupils to the city schools.

Father John Gorman is now the rector, and the parish is a small country one with 250 families. It still includes many full-time farms, but the priest regrets the loss of its past character when it was a model that had been admired and partly imitated in far distant places like Maryknoll (Victoria) and San Isidore (N.S.W.)

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With Father Gorman I paid a visit to a few of the farmers, and specially remember Jack Moran of Woodward, who had won some of the national events for his "hogs".

I have never seen such enormous pigs. The sows were housed in a heated pigsty and no one was allowed to go into the yard except the hired man, because of the dread they have of swine fever.

This country is in the heart of the Corn Belt. Everywhere there were silos full of corn cobs from the great harvest of last year. The earth is black and rich. Quick crops are necessary because the winter is long and severe — most animals have to be barn-fed for several months.

Everywhere the fields were covered inches deep in frozen snow, with the soil resting under it for about five months. When the thaw comes the earth is soaked, and the warmth of the sun soon has the corn and maize shooting upward.

(The second part of "To The American Corn Belt" will be published in next issue of Rural Life. In it Father Duck tells of the work of the National Catholic Rural Life Conference, the Extension Department of the University of Wisconsin, and Credit Union National Association of U.S.A. [CUNA].)



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Preparing for Christmas

Call at the Madonna Room at 333 Church Street, Richmond, Victoria, or write to that address, when you think of preparing for Advent or Christmas.



Father Wilkins is on the inter-church committee for a Christian Christmas, and he can supply you with posters, leaflets and car stickers.

He keeps an unusual range and style of inexpensive Christmas cards. For instance, the greeting on the eightpenny card is straight from the liturgy: "O Father, may we who welcome your Son as our Saviour also welcome Him when He comes as our judge". The greeting on the 1/- card is also a prayer from the liturgy.

Post free prices of the cards per dozen are: 4/6, 6/6, 8/6, 10/6 and 12/6; or you can have a sample packet sent for 10/-.

The Christmas posters are post-free at 1/6 each, 15/- a dozen, 85/- a hundred; the car stickers 3/- a dozen, and the leaflets 5/- a hundred.

Fr. Wilkins keeps an interesting range of Christmas books, including the "Christmas Crib Book" and the "Twelve Days of Christmas" for Christian families.

CREDIT UNION FACTS AND FIGURES

The International Credit Union Year Book for 1964, which has just been published, gives a summary of 1963 totals, with a comparison with those of 1962. Figures for Canada and the U.S.A. are:

C A N A D A			
	End of 1962	End of 1963	% of Growth
No. of Credit Unions	4,621	4,622	—
No. of Members	2,914,065	3,101,198	6.42
Savings	1,543,668,195	1,726,989,438	11.87
Loans Outstanding	1,074,510,831	1,238,879,330	15.2
Reserves	71,022,804	85,475,877	20.34
Total Assets	1,698,293,761	1,921,348,834	13.13

(Savings, etc. are given in dollars)

UNITED STATES & TERRITORIES			
	End of 1962	End of 1963	% of Growth
Number of Credit Unions	20,951	21,518	2.71
Number of Members	13,762,047	14,618,309	6.22
Savings	6,283,780,168	7,151,364,414	13.81
Loans Outstanding	5,476,673,784	6,249,667,322	14.11
Reserves	381,298,534	473,859,797	24.27
Total Assets	7,185,233,775	8,175,923,203	13.79

Australia had a total of 218 credit unions, with 133 of these in N.S.W., where there were 42,518 members. Figures for Victoria were 70 and 7,827.

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Small Town Newsman

By FRANK REEDS, in Catholic Rural Life, U.S.A.

Oh, we have seen them smile — the visiting aunts, uncles and cousins from the city, come to spend summer days beneath the spreading old elms shading our small town lawns and streets — when our little home-town newspaper was opened each evening.

Eight pages some afternoons and a whole thundering twelve pages on Thursday, the day of the weekly grocery advertisements.

We could even understand their smiles and forgive them for no one knew better than we that most of the "news" was no news at all. We had heard it and known it and discussed it all — or most of it — hours, even a day, before it came to us in print.

And we who were small town newsmen have winced a little in silence at the smiles.

We had to hand it, though, to the big city reporters and photographers and special writers who dropped in on the little hometown newsroom now and then on the trail of some "hot rumour" or some Sunday section feature.

They hid their smiles well, but perhaps that was just because so many of them had begun their own careers in just such a news-shop, or perhaps in one yet smaller.

There were even a few who did their best to reassure us that there was really very little difference between our newsroom and the giant city newsroom they knew.

"No difference, really", they would say in kindly voices. "A few

more desks, maybe; a few more people. Practically no difference at all."

But they were wrong.

There is a difference. A big difference.

Let's take an example. An accident, say. You are at your big city newsroom desk. The phone rings and you answer. A mother has been killed in a one-car crash, her son injured. You go to work. So do a lot of other people. You get the story in type. Mrs. Blank has been killed, her son injured.

But this isn't a big town newsroom. It's the little hometown newspaper. The phone rings. But this time it is not Mrs. Blank and her son that the voice on the line is telling about. No. This is a little town where folks are close, even folks who see each other only four or six or maybe ten times a year; folks who know each other only slightly, perhaps, but still nod and smile and speak each time they meet.

You phone the hospital. The voice at the desk is not the crisp, matter-of-fact voice of the metropolitan hospital desk. That woman whose voice you hear is home town people too. It was not a Mrs. Blank and her son who were brought into

the emergency room moments ago. It was someone she knew, that woman at the desk, or someone she knew of.

"Dead on arrival," she says, and perhaps her voice tightens a bit as she says it.

No, this woman who died is not Mrs. Blank. It is someone you, too, knew — away before you left the news desk to go into service in World War Two, well before.

She is the woman with the big brood of husky children who lived for so long at the end of your block. (One of those husky youngsters was to die in the Normandy

landings.) And this injured son of hers is not just a boy, any boy. He is the barefoot kid you watched grow up into a tall, stalwart high school student.

It's tough. For the ring of the telephone in the small news room can bring heartaches.

But perhaps the big town newsman would gain something besides those heartaches, if he ever came back, just for a while, to the little town paper.

He would find humanity.

He would find people.

He would find a home town.

FARM RECORD BOOKS NOW AVAILABLE

The Agricultural Economics Branch of the Department of Agriculture (Vic.) has announced the release of a new farm record book.

The book is laid out simply and is easy to use, thus reducing to a minimum the paper work usually involved in the keeping of records.

It is the result of several years' research into farm accounting and record keeping by officers of the Economics Branch.

The records kept will allow the farmer, or his adviser, to carry out a systematic analysis of the farm as a business.

The increasing awareness of the farming community to the effects of the so-called "cost-price" squeeze on farm profits has brought about the demand for such a system. It is felt that this book, together with the analysis technique used, will provide farmers with a satisfactory approach to many farm management problems.

The record book and associated analysis instructions may be obtained by writing to the Department of Agriculture, Melbourne, C.2, and enclosing also a ten shilling postal note or cheque, together with your name and address.

State also the type of farming carried out because there are alternative instruction sheets to accompany the book. One is for properties concerned mainly with cropping and grazing, and the other for properties with dairy cattle and pigs.

MIGRANT INFLUENCE ON OUR NATIONAL DEVELOPMENT

By Rt. Rev. Msgr. G. M. Crennan, P.A.,
Director, Catholic Immigration Committee.

(This is the second part of an article "Immigration As An Essential Element In The Economic And Social Development Of Australia", by Msgr. Crennan, and published in "Migration News". The first part appeared in the last issue of Rural Life.)

Since 1945 a radical alteration to the pattern of migration to Australia has occurred — for the first time, very large numbers of non-British migrants have entered the country.

The seven most numerous national groups among the intake since 1945 (to the time this paper was prepared) are:

British, 982,000 (which includes Maltese and Cypriots); Italian, 261,000; Dutch, 132,000; German, 95,000; Greek, 102,000; Polish, 80,000; Yugoslav, 42,000.

This by no means exhausts the list, nor does it mean that smaller groups have not made important contributions to Australia.

Baltic peoples, for example, reached Australia largely during the period 1947-1951 as refugees. Among these were large numbers of educated people, anxious that their children also might be educated for the professions.

Already the Australian work force is receiving many brilliant professional men and women from Baltic families, who have acquitted themselves well at universities in Australia.

Trend still developing

The trend to a more diversified racial background is still developing, and the Government has sent migration missions to Madrid and Paris.

First impressions of the Spanish migrants have been uniformly good. The Broken Hill Company, Australia's largest corporation and a producer of iron and steel in world class, maintains that the Spanish workmen are the best they have employed.

In Queensland, in the sugar cane industry, leaders have reported that they are splendid workmen.

The Spanish qualities of independence and self-confidence will prove to be valuable assets in the task of settling into a new environment.

Mention must be made of immigrants from Italy, for they form the largest non-British group of Australia's immigrants. Any visitor to Australia will observe very quickly after arrival much evidence of this new migration and the impact of Italian people on Australian life.

With the risk of appearing trite, I will mention that Italians have already produced some notable changes in the catering industry.

Australia is now building a number of large hotels of international standard, and is beginning to consider tourism as an important item in its external balance of payments. By supplying the type of hotel service expected by overseas tourists, Italian migrants will be contributing to a work of great national importance.

On the vast Snowy Mountain Hydro-Electric Scheme, the Italian hard-rock mining teams are regarded as the finest workers. In this, they are measured against men from Australia, North America, and other parts of Europe. They also have contributed much in the construction industry and are to be found attending the furnaces and rolling mills in the steel plants.

This migrant family faces their future as Australians with smiling confidence.



As to agriculture, Italians have participated extensively in building up the only tropical sugar industry in the world, to be manned completely by workers of European descent.

More recently, attention has been drawn to the excellent record of farmers in the Murrumbidgee Irrigation Area of Central N.S.W.

In a report of the "Australian Journal of Social Issues", there is a description by an authority, Dr. Joan Tully, of how Italian settlers had brought back to cultivation a great

number of farms whose soil had salted up through poor drainage.

A two-way process

Dr. Tully has obtained splendid results in migrant integration through her work as an agricultural extension officer; and, in her article, she noted the important fact that integration is a two-way process.

She had discovered, for example, that the integration of newcomers was not assisted if the initial

approaches from Australians carried a hint of condescension.

What did succeed was the bringing together of Australian and Italian farmers in a co-operative effort in solving mutual problems and helping one another in moments of crisis.

It was not possible to make as much progress among the womenfolk as both Australian and Italian women are more conservative in approach. However, some success was obtained in arranging displays of traditional Italian homecrafts.

Another success came about by encouraging Australians and Italians to share the task of selling from the same stalls at charity bazaars.

Part of the problem is the reluctance of the Italian male to permit his womenfolk to take part in activities which take them away from home. In its extreme form, this attitude often prevents Australian-born Italian girls from taking up a nursing career, as the trainee nurse must live in her hospital.

The Dutch, too, have come to Australia in important numbers only since 1945 — although it was a Dutch engineer, Delprat, who organised the first large-scale iron and steel industry almost fifty years ago.

They have carried with them their love of cleanliness and good order, and their love for a neat home and small business. In Australia, opportunities to begin a small business are something which attracts many Netherlands.

It is also interesting to find that many of the Dutch are living in the semi-rural areas on the fringe of the great cities. Here, they combine a business career with small farming: for example, in the Dandenong Ranges, some twenty miles from the centre of Melbourne, Dutch families have established splendid flower farms in the rich brown soils.

Germans were the only substantial group of Europeans to settle in Australia in the nineteenth century. The original group of settlers and their dependents developed the wine industry of South Australia, and made an important contribution to the establishment of the sugar cane industry in Queensland.

Many of the latter day migrants have made homes for themselves in the large cities, where they have followed the various callings normal to any great metropolis.

However, among the Germans are many very young men aged 18 to 21 years, whose spirit of adventure takes them to the great developmental schemes in many parts of Australia.

Government shows close interest

The Australian Government displays a close and sympathetic interest in the social implications of migration. To assist in this task it appointed a Commonwealth Immigration Advisory Council to examine social factors affecting migration.

The members are drawn from important organisations which have an interest in migrant integration. Here again, as in the Planning Council, the Australian Trade Union Movement is represented. The Council, which meets regularly, maintains a continuing watch on migrant affairs.

[Monsignor Crennan here details some of the work of this Council — reports on the conduct of migrants (which established that the incidence of crime among overseas-born persons was less than among Australians); a statistical analysis of the incidence of mental illness among migrants within five years of arrival, etc. This portion of the paper is omitted for space reasons.—Editor.]

Monsignor Crennan continues:

If one is asked to isolate the most significant social question affecting integration, the imbalance of the sexes could well be selected.

In the years immediately after World War II, Australia's migrant intake contained a preponderance of men. For example, in the three years 1948-50, of the total intake of 409,000, there were 62,000 more males than females.

There were most compelling reasons for this — Australia had great need for migrant workers to overcome the bottlenecks in industry and in housing construction. At the same time, this composition of the intake made the smallest possible demand on scarce resources, including accommodation.

In 1956, the Government increased the proportion of females to males by encouraging the migration of families and the nomination by Australian residents of fiancées, single sisters and other female relatives. As a result, in the three years 1957-1959, of an intake of 305,000, males exceeded females by fewer than 4,000.

In June, 1959, categories of relatives who could be nominated for entry as unassisted migrants were extended to include the brothers and sons of migrants already in Australia. A short-term increase in the number of male migrants was the natural and expected outcome of these steps to assist family reunion.

In July, 1961, the Government announced that priority was being given to relatives — wives, children and fiancées of settlers already in Australia, at the same time temporarily limiting entry to those workers to whom employment was not readily available.

As a result, during the twelve months ended June, 1962, 61,675 females, compared to 56,857 males, reached Australia.

Clash of objectives

The crux of the problem is the clash of two important humanitarian objectives — family reunion and the imbalance of the sexes. Thus, positive steps were taken to remedy the imbalance.

However, it is doubtful if a final solution can ever be reached for the following reasons:

It is a demographic fact that, at birth, males exceed females by 5 per cent.; since 1878, there has always been a surplus of males in Australia; single females as compared to males, are reluctant to nominate.

One aspect is often forgotten when the shortage of suitable wives is discussed. Many single male migrants leave Europe intending to make their fortune and return home. After residing in Australia for a period, most realise that they desire to stay permanently. And it is at this stage one detects a sudden concern at the imbalance of the sexes!

The concern regarding wives is, in fact, a valuable index of integration.

Another important index is the returnee rate. Recently the official statistician released new statistics which divide persons who enter Australia to reside permanently from other travellers who merely intend to stay a year or more; he also distinguishes clearly among departing travellers, those who had originally come to Australia intending to settle. The new statistics provide the authorities with "movement" statistics equal to the best in the world.

Using the new statistics, studies have shown that of every 100 settlers reaching Australia, 94 remain at the end of five years. The figure for non-British migrants is 97 and for British, 90-91.

Good rate of naturalisation

A third index of integration is the rate of naturalisation, although the authorities are careful that pressure on migrants to accept naturalisation is not applied. In the twelve months ending June, 1962, a record number of 51,377 people became naturalised compared with 41,471 a year earlier, and 50,625 in the twelve months ended June, 1960. Altogether (from 1945 to that date) 349,000 people were granted Australian citizenship.

In a recent critical report prepared for the chairman of a State Council of the Good Neighbour Movement, the writer classified member organisations as follows.

(1) Churches and church organisations; (2) National, regional and patriotic organisations; (3) Service clubs and community organisations; (4) Youth organisations; (5) Women's organisations; (6) Service organisations; (7) Trade and professional (including employers' associations).

This list serves to indicate how the Australia-wide Good Neighbour Movement seeks to co-ordinate the work of organisations interested in migrants and their problems.

As a matter of interest, the Catholic Church is mentioned as one of the group of Christian organisations doing outstanding work.

The report had this to say: "Of this group, little can be said, because the churches in their normal Chris-

tian practices number many migrants among their congregations, and their continual interest and activity is of the greatest possible assistance in the integration programme."

Australia is a dynamic community which is feeling the impact of new cultures from more than thirty nations, "In fact," as one observer has said, "from the moment we awaken in the morning to the time we go to sleep we are subject to the cultural influence of migrants."

Migrant actors, painters, sculptors, musicians, dancers and architects have all contributed to this influence.

Contribution to culture

However, the best example of the unseen way migrants strengthen our culture is in a story about one of Australia's major orchestras.

A distinguished visiting conductor heard the orchestra and complimented the conductor, adding that he supposed the high standard was partly due to the many European migrants who were members.

The conductor disagreed. "It is due," he said, "to the migrants in the audience. They are used to hearing great orchestras. If we don't play well, they just don't applaud."

Migrant influence has had a decisive effect on Australian church architecture. The neo-Gothic buildings have given way to spiritual, contemporary structures as representative of their times as Gothic represented the spirit of the Middle Ages.

Migrants have been encouraged to retain their dances, national costumes, folk-lore and handicrafts. The national societies are seen generally as organisations devoted to preserving the best of the old culture. For

example, a recent festival of arts in Adelaide included folk songs and dances from twelve European countries.

The dynamic environment has stimulated Australians in the arts. I believe, for example, that it is no accident that, only now, Australian painters like Dobell, Drysdale and Nolan, have reached international stature.

Professor Morven Brown, Head of the Department of Sociology at the University of New South Wales, recently argued that the integration of migrants was becoming easier.

He said: "After fifteen years of immigration, the Australian people have accepted the principle of a plural society in which foreign languages, new cultures and ideas had their place. On the other hand, migrants were readier to accept that their integration in Australian life was not only inevitable, but desirable. The diffusion of one culture throughout the western world and a lessening of differences in living standards would make for easier acceptance of integration in the future."

All these matters are of great importance to Australia's future development; I believe, also, that migration will continue to play a major role in the task of building a nation.

Accepting this need, Australia has developed a unique system of immigration. Nowhere else do industry and labour and welfare and educational organisations co-operate so intimately with the Government. Nowhere else is immigration so removed from party controversy... Long may these factors be a focus of national co-operation, above and beyond controversy and dispute.

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A FUND TO HELP THE LANDHOLDER

Victoria has a unique fund for the control of local trouble spots on Victorian streams — "The Rivers and Streams Fund".

This fund, evolved over thirty years ago, is for assisting in the financing of relatively small river control works.

Before 1930, the revenue from the rentals of stream frontage reserves and unused roads was paid to the Country Roads Board, but in that year new legislation provided that water frontage fees be paid into the "Rivers and Streams Fund", for, or towards, the removal of obstructions in rivers and the prevention of erosion of river banks.

In 1940 the River Improvement Act made this fund available for river improvement generally, and in 1954 the Water Act provided that the net proceeds of fees for diversion permits and licences should also be paid into the fund.

"River improvement" is now many-sided.

It includes: removal of obstructions from streams; alteration of the course and cross section of rivers; flood control; the making of new courses and outfalls and defining courses through swamps; erosion control of streams; building stream erosion control structures; anti-pollution work on streams; planting trees, grasses and so on for stream erosion control; and other works — including river surveys — for general or specific river improvement.

Grants are made to public bodies only, not to individuals, and the general basis is £2 from the fund for each £1 found locally.

Most grants are to municipal councils, either on their own behalf, or on behalf of affected landholders.

Where the grants are for protecting a landholder's property and not council works, the landholder generally finds the whole local contribution, the council charging six per cent. for administration.

From its inception in 1930 to June, 1963, 2,236 grants have been made totalling £633,116.

This indicates a total of nearly £1,000,000 having been spent (taking into consideration contributions from municipalities and individual landholders) on work that has been of great assistance to the State.

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U.S.A. Rural Movement Joins a Crusade

The National Catholic Rural Life Conference of U.S.A. is taking an active part in the "National Crusade Against Poverty".

Approximately 500 non-governmental organisations have joined in the crusade.

Among the goals of CAP are the following: to abolish slums in this decade, to provide job training for all employables and adequate education for all, to secure minimum wages and job standards, and to improve preventive and curative medical care. This is an example of the "Apostolate of Institutions" in action.

Rural Electrification in Ireland

Since the commencement of the rural electrification scheme at the end of 1946, over 300,000 rural dwellings have been connected to the National Electricity network.

This amounts to over 75% of all rural dwellings of every description, so that there is hardly a parish in Ireland through which the power lines do not march.

Muintir Na Tire (the Irish Rural Community Movement) has been an outstanding supporter of this electrification, and has co-operated wholeheartedly with the Electric Supply Board in its work.

Farm Improvement Scheme in Britain

In Britain, grants under the Agricultural Act, 1957, are available to the owners and occupiers of agricultural land towards the cost of improving certain kinds of fixed equipment, including roads and fences, farm buildings, and the supply of electricity.

The rate of grant is one-third of the cost. Grants are also available towards the cost of amalgamating uneconomic holdings.

Some 200,000 schemes have been approved and, taking into account a further £35 million made available under the 1963 Act, these bring the total Exchequer contribution to £90 million.

Chile's Solution to Rural Education

By Rev. Frederick J. Hegarty

Rev. Fr. Hegarty, who wrote this article for "Rural Ireland 1964", the annual Muintir Na Tire official handbook for parish guilds and councils, is a Maryknoll priest working with Catholic Rural Action in Santiago, Chile. His parents were born on farms in County Clare, Ireland, where most of his relatives still live.

Because of a feudal land system, the farm workers (*campesinos*) in Chile exist at the bottom of the social ladder; they are poor, landless and without hope, and education of any kind is meagre and of low quality.

In a few words, the Chilean *campesinos* have not had the opportunity to better themselves.

Moral aberrations, lack of entertainment, along with a Catholic religion based on superstition and sentimentality, are serious hindrances when attempting to Christianise the rural life and solve social problems.

No one had faced these necessities of the most abandoned sector and the most in need of attention and orientation until the Church took action.

Mons. Rafael Larrain and a group of Young Christian Workers in October, 1953, began Catholic Rural Action. Their experience and observation indicated the need of an educational institution. Today this idea has become the Institute of Rural Education (IER) and is recognised as the most important rural institution in Chile.

The general objectives of the IER are:

- To encourage the people in the rural areas to strive for self-improvement.
- To form leaders among the *campesinos* capable of orienting the community and solving its problems.
- To help organise the *campesinos* and to unite them through their ideals.
- To train the *campesinos* in order to transform them into active members of society, contributing to the national production.

In order to fulfil these aims, the IER has developed a plan of action during its ten years of history.

The Institute maintains 20 centres in different parts of Chile. Here, adults between 16 and 30 years of age receive basic instruction (for four and a half months) under a free boarding school plan.

The course is composed of general education, with review of primary school work, as well as some social education. In addition, the students receive practical instruction in the rudiments of fruit culture, horticulture, metallurgy, poultry and animal care, weaving, basket making, sewing, elementary mechanics, domestic science, home industries, carpentry, etc.

The chaplains teach religion and work on the spiritual formation of each student through participation in the student's activities, and by showing personal interest in each one.

Throughout the entire course, the students receive a stimulus to make them aware of the needs of community development and of co-operatives.

The course is in accord with the regulations of the Ministry of Education, and by decree in 1956, the IER was recognised as "collaborator of the educational functions of the State".

There are two centres in addition to the 20 mentioned, one for young men and the other for young women. Here, ex-alumni of the other centres are invited to continue their studies, after having proved their leadership capacities by their hard work in their own rural communities.

The course lasts one year, during which time the students are formed to become promoters in the farm community.

The IER considers rural community development of enormous importance in the process of social change. These youths, as promoters of the Institute, will form and develop community centres and organisations; and, through these, the *campesinos* themselves can better their education and standard of living, work for community progress, organise co-operatives and learn how to use the services of the State.

Today, IER has 200 promoters working full-time in the rural sectors from Coquimbo to Chilo. Each year, around 2,000 rural youth attend the free course. Five hundred *Campesino* Centres have been formed by the men and women who now study the problems of the *campesinos* and attempt to solve them for the common good.

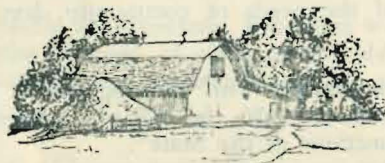
Home industries have developed through the IER. Special courses are given to the people to prepare them for the agrarian reform, and for the day when they will become property owners.

Adult leaders continuously receive spiritual and leadership formation in local and national reunions. Forty-two radio stations daily transmit educational programmes in agriculture to students in rural schools.

A special *campesino* magazine is distributed monthly to 8,000 readers.

The value of the IER as a non-confessional independent institute for the education of youth cannot be over-estimated. It is the one Christian force actively forming leaders for the *campesinos*; and many of the best elements of Rural Catholic Action find a valuable medium for fulfilling their Christian vocations by serving as teachers, promoters and workers.

Although the direct objective of IER is not a means of Catholic apostolising, a direct result of the Christianising of the *campesino* is that he learns to express Christian charity through his new mode of life. Many of them become excellent practising Catholics.



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DAIRY STOCK IN BEEF RESEARCH

One of Britain's biggest beef research projects has shown that dairy stock and beef-dairy crosses have made better weight gains than pure beef cattle up to the six-month and 12-month stages.

In the fattening period which followed, however, the beef animals showed better weight gains. They almost equalled the cross-breds for weight as 18-month-olds, and had a superior finish as butchers' beasts. Dairy cattle tested maintained the higher daily rates of gain, but were inferior in general finish and suitability for slaughter.

The trials, jointly run by the Royal Smithfield Club and the Agricultural Research Council, aim to determine the relative performance of all three types of stock for beef production, given the same management and feeding.

Latest report of the trials says: "While from the feeder's aspect the rate of liveweight gain is of primary importance, the butcher is interested in the degree of fatness, ratio of muscle to bone, and in the proportion of the carcass that commands the highest price on the meat market."

